1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

POLITICAL ORGANIZATION

Chiefs wield little authority. They work in their fields and hunt like the rank and file of the group. Their position is conspicuous only when the community organizes a big feast, which is always given in the chief's name. Chiefs also are the leaders of any collective undertaking. They maintain their hold on their people by distributing gifts and looking after their well-being (Koenigswald, 1908 b, p. 47). A chief who is overbearing or miserly is abandoned by his followers. The son of a chief succeeds to his father if he is acceptable to the group (Horta Barbosa, 1913, p. 25). 622

LIFE CYCLE

Birth and childhood.—Formerly, a pregnant *Caingang* woman did not consort with her husband, and both observed food taboos. Women gave birth in the forest, sheltered from the supposedly malefi-cent moonbeams.* A few days after delivery the mother and child were fumigated, a rite accompanied by a drinking bout. 843 844 [852]

Nowadays, a *Caingang* woman bears her child wherever she happens to be, knowing how to take care of herself even if she is alone. Usually, she is delivered squatting while a midwife embraces her from behind, raising her now and then until travail is over. The navel cord is cut with a fingernail and tied with a caraguatá string.

Among the *Aweikoma*, the placenta and umbelical cord, wrapped in medicinal herbs, are placed in a basket and sunk in the stream. The mother winds a long cord around the ankles of the baby and removes it 15 days later during a feast given by the father to a group of relatives. The umbilical cord is disposed of by the mother's brother or his wife or by the mother's sister, who later become ceremonial parents. 846

In other *Caingang* groups, the mother pulls open the infant's eyelids immediately after birth "in order that he might see," breathes into his eyes and ears, and presses his temples and head from front to back. The father does not pay much attention to the baby until it is old enough to speak: Then he gives it 5 to 10 names. In the south, the names were bestowed without any rite after the above-mentioned ceremony. [553]

The *Caingang* show the greatest tenderness to their children, seldom punishing them or using harsh words. 854

According to Horta Barbosa (1913, p. 27), when a boy reaches the age of 7, his mother rubs his body with the leaves of a certain tree and pours water over his head to make him courageous and diligent. 852 553

* It is reported that they give birth unassisted in a special cabin (Serrano, 1939, p. 28).

285 Chusquea pinifolia--Translator] strips which vary only in their width
415 and thickness.

The larger waxed baskets are used as a sort of pail to convey water and honey. The small baskets, also waterproof, are used as vessels--mugs of a sort--for water and for mong-ma on festive occasions.

286 The Botocudo do not plait fans or mats. But they do weave a
482 strap, eight centimeters in width, tied at the ends with a special slipping knot which permits its shortening or lengthening. These straps are woven, sometimes in two colors, of embira fiber. The women use
[54] them placed against the forehead, or against the top of the head, to carry children. The Botocudo carry everything in this fashion, with the weight steadied against the head and resting along the back.

412 These Indians use large tongs made of taquarucu [a large bamboo, Guadua superba--Translator] or hard wood. These pincers are used to remove food from the fire and from boiling pots. They are called ko-pama, "wooden hand."

619 The Botocudo make up a single tribe composed of various families with equal rights.

622 Power rests with a single chief, pahi, who steers the destinies of the tribe and usually rules on all its actions.

The chief wields this power as long as his worth as a brave and fearless warrior is recognized by all. In his absence the most experienced and courageous warriors take over and exert authority upon the other members of the tribe.

When elderly the chief transfers his command to a worthy warrior, without losing his ascendancy over the tribe. He becomes its respected and venerated counselor.

595 The Botocudo are polygamous. According to his worth, the warrior usually marries two or three women; the chiefs always take more than three wives. [126]

384 On reaching adulthood the youths are tattooed on the arm with a warrior's badge, which consists of two dots laid horizontally. As they prove their manly qualities they are granted another two marks,
[55] tattoed similarly underneath the first. Once thus admitted among the warriors, they are considered ready to marry.